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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

THE HARMONIZER

PRICE ONE CENT (50 CENTS THE YEAR)

Volume VI. HUNTINGTON, INDIANA, MARCH 17, 1918. Number 47

Aid Which the Institution Receives is Only Incidental

THE STATE, NOT RELIGION, MAKES MONEY.

(From an Exchange)

"Section 3 of Article VIII of the Constitution of Illinois contains a provision against making 'any appropriation or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university or other literary or scientific institution, controlled by any church or sectarian denomination whatever, nor shall any grant or donation of land, money or other personal property ever be made by the state or any such public corporation, to any church, or for any sectarian purpose.'

"Relying upon this provision of the constitution objections have been made to arrangements made by the city and county from time to time for the care, maintenance and training of dependents, and the aid of the courts has been invoked to prevent payment of claims arising from such arrangements.

"Such questions have been before the Supreme Court in different form on several occasions, and by its decisions the court has settled the following points:

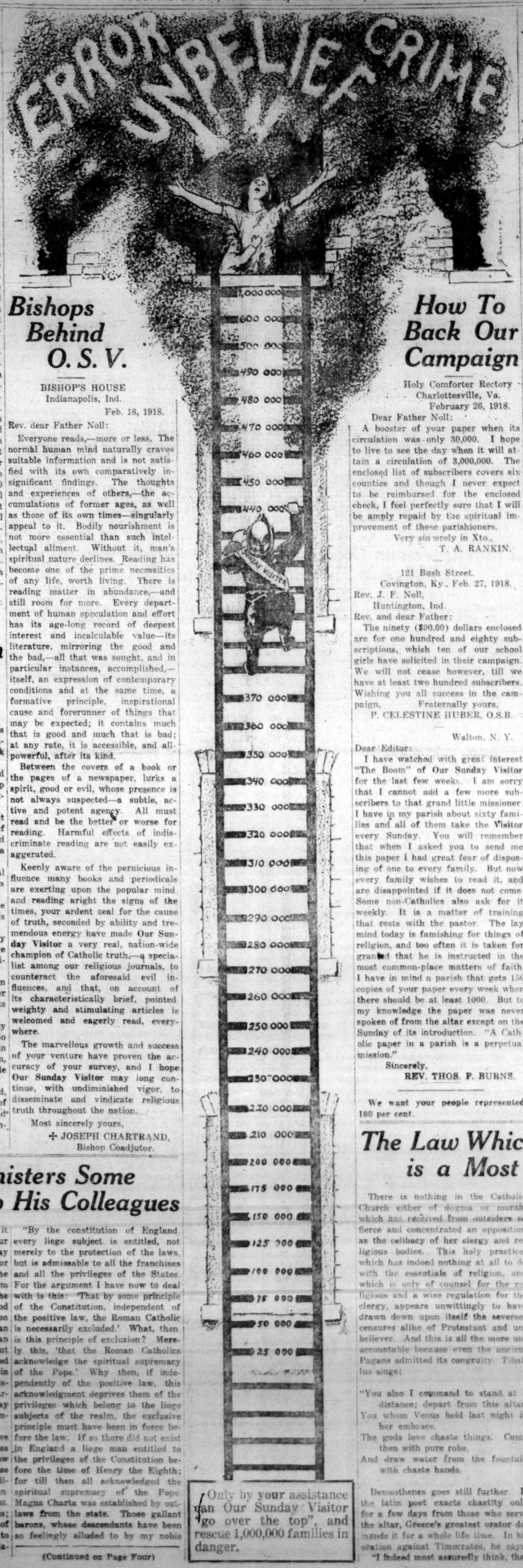
"In Nicholas vs School Directors, 93 Ill., 61, the Supreme Court held that public school houses might be used for religious purposes when not in use as schools, and said: 'Religion and religious worship are not so placed under the ban of the constitution that they may not be allowed to become the recipient of any incidental benefit whatsoever from the public bodies or authorities of the state.'

"In Millard vs. Board of Education 121 Ill., 297, where the authority of a Board of Education to lease the basement of a Catholic Church and pay rent therefor was questioned and an injunction sought, the court said that if it became necessary for a Board of Education to procure a building to be used for school purposes, it had a right to rent from any person who had property suitable for school purposes, and whether the owner of the property was a Methodist, a Presbyterian, a Roman Catholic or of any other denomination was a matter of no moment.

"In the recent case of Dunn vs. Chicago Industrial School, 280 Ill. 613, it was sought to prevent the payment of $15 per month by the county for the keeping of girls committed under the provisions of the Juvenile Court Act, but the court held that caring for those charges at less than the cost of such care was not aiding the institution but was a benefit to the county.

"The Chicago Industrial School involved in this case is a Catholic institution. A similar conclusion was reached in the case of Dunn vs. Addison School, 281 Ill., 352. The Addison School was a Lutheran institution.

"There is an interesting passage in the decision involving the Industrial School which throws some light on administration. The court said: "It costs the state $28.88 per month for each girl in a similar institution maintained by the state (only $15.00 per month is paid to the Industrial School for the same purpose) and it is the state and not the Industrial School that is benefited by the payment of less than the cost of food, clothing, medical care and attention and education and training in the useful arts and domestic science. Such payment does not violate any provision of the constitution.'"



Only by your assistance can Our Sunday Visitor "go over the top", and rescue 1,000,000 families in danger.

Bishops Behind O. S. V.

BISHOP'S HOUSE
Indianapolis, Ind.
Feb. 18, 1918.

Rev. dear Father Noll:

Everyone reads,—more or less. The normal human mind naturally craves suitable information and is not satisfied with its own comparatively insignificant findings. The thoughts and experiences of others,—the accumulations of former ages, as well as those of its own times—singularly appeal to it. Bodily nourishment is not more essential than such intellectual aliment. Without it, man's spiritual nature declines. Reading has become one of the prime necessities of any life, worth living. There is reading matter in abundance,—and still room for more. Every department of human speculation and effort has its age-long record of deepest interest and incalculable value—its literature, mirroring the good and the bad,—all that was sought, and in particular instances, accomplished,—itself, an expression of contemporary conditions and at the same time, a formative principle, inspirational cause and forerunner of things that may be expected; it contains much that is good and much that is bad; at any rate, it is accessible, and all-powerful, after its kind.

Between the covers of a book or the pages of a newspaper, lurks a spirit, good or evil, whose presence is not always suspected—a subtle, active and potent agency. All must read and be the better or worse for reading. Harmful effects of indiscriminate reading are not easily exaggerated.

Keenly aware of the pernicious influence many books and periodicals are exerting upon the popular mind and reading aright the signs of the times, your ardent zeal for the cause of truth, seconded by ability and tremendous energy have made Our Sunday Visitor a very real, nation-wide champion of Catholic truth,—a specialist among our religious journals, to counteract the aforesaid evil influences, and that, on account of its characteristically brief, pointed weighty and stimulating articles is welcomed and eagerly read, everywhere.

The marvellous growth and success of your venture have proven the accuracy of your survey, and I hope Our Sunday Visitor may long continue, with undiminished vigor, to disseminate and vindicate religious truth throughout the nation.

Most sincerely yours,
✠ JOSEPH CHARTRAND,
Bishop Coadjutor.

How To Back Our Campaign

Holy Comforter Rectory
Charlottesville, Va.
February 26, 1918.

Dear Father Noll:

A booster of your paper when its circulation was only 30,000. I hope to live to see the day when it will attain a circulation of 3,000,000. The enclosed list of subscribers covers six counties and though I never expect to be reimbursed for the enclosed check, I feel perfectly sure that I will be amply repaid by the spiritual improvement of these parishioners.

Very sincerely in Xto.,
T. A. RANKIN.

121 Bush Street.
Covington, Ky., Feb. 27, 1918.

Rev. J. F. Noll,
Huntington, Ind.

Rev. and dear Father:

The ninety ($90.00) dollars enclosed are for one hundred and eighty subscriptions, which ten of our school girls have solicited in their campaign. We will not cease however, till we have at least two hundred subscribers. Wishing you all success in the campaign, Fraternally yours,
P. CELESTINE HUBER, O.S.B.

Walton, N. Y.

Dear Editor:

I have watched with great interest "The Boom" of Our Sunday Visitor for the last few weeks. I am sorry that I cannot add a few more subscribers to that grand little missioner. I have in my parish about sixty families and all of them take the Visitor every Sunday. You will remember that when I asked you to send me this paper I had great fear of disposing of one to every family. But now every family wishes to read it, and are disappointed if it does not come. Some non-Catholics also ask for it weekly. It is a matter of training that rests with the pastor. The lay mind today is famishing for things of religion, and too often it is taken for granted that he is instructed in the most common-place matters of faith. I have in mind a parish that gets 150 copies of your paper every week when there should be at least 1000. But to my knowledge the paper was never spoken of from the altar except on the Sunday of its introduction. "A Catholic paper in a parish is a perpetual mission."

Sincerely,
REV. THOS. P. BURNS.

We want your people represented 100 per cent.

A Nation is Made Strong by the Strength of its Homes

By Rev. R. A. White.
Chicago Daily Journal, Oct. 3, 1917

"'The home is the foundation of our American democracy.'

"'The strength of the nation is the home.'

"Such statements or something like them are common. Every social moralist repeats them. They lose their sting by much use.

"However, they are quite true statements. They are repeated so much probably, because they are so obtrusively true. Weaken or destroy the home and you weaken or destroy the nation. Promiscuity precedes social and national decomposition.

"The American home is threatened by the philosophy and practice in one form and another of free love.

"Increased easiness of divorce plays into the hands of the free love philosophy and makes the home uncertain.

"By laws we are usually made to honor a contract once legally made. If it is financial we must stay by the contract. That we will be financially ruined; that our hopes will be wrecked and our feelings considerably lacerated, does not count in the usual contract. The bankruptcy court in extreme cases, to be sure, may be invoked.

"But the contract of marriage is becoming increasingly flimsy. Most anyone can get a divorce, for almost any old reason, if you have the money and the proper lawyer. If you can not get it in Chicago, go to Reno.

"Name any other form of contract that can be legally smashed or set aside like that! The business world would plunge into chaos if business contracts were so lightly held and so lightly broken.

"But a contract between a man and woman to maintain a home is socially and nationally vastly more important than a contract by which one man promises to pay another a million dollars.

"When marriage is clearly seen to be a social contract and not merely an individual one, the contract will be enforced except in most extreme cases, even if the individual is not satisfied.

Poison to the Nation.

"This free and easy divorce business is destroying the old-fashioned home where serious men and women took each other for better or worse and lived up to the contract.

"Such homes as the most of us knew were where marriage was a partnership for life, not a convenience for a moment. Homes where marriage was a sacred duty, and not a sentimental union of giggling sapheads who go to the marriage altar with less serious consideration than they prepare for a society function. The prevalence of divorce is a bad business socially. It is a poison to the nation.

"Divorce is a luxury of the so-called intellectuals chiefly; the smart people of the so-called upper and middle classes, who know so much more than their farmer and laborer fathers and mothers knew.

"There are not many divorces on the farms. In the country the home means something sacred and worth while.

"The laboring classes are not filling the divorce courts. By training and instinct the marriage contract is a contract to be kept.

"Shut the opening flood gates of divorce in this country. It will prove our damnation and our national undoing. Get a national divorce law; make it reasonable and sane; but make it searching.

"Then let people remember that marriage and the home are social assets, not merely individual conveniences. Let them think before they marry.

"Club Life" is a Danger.

"The growth of 'club life' threatens the home. The man is at his club; the wife at hers; and the kiddies are left to the indifferent mercies of a hired nurse. The home is where people dress and sleep, and eat, if it is convenient.

"To the man or woman obsessed with the club habit, children are an inconvenience. Besides, the fashionable apartment does not permit children.

"The growing economic independence of women discourages marriage on the part of thousands of women who would make the best of wives and mothers. They earn a good living, are well enough off as they are.

"Why take a chance with a mere man who will rob you of your independence and whose support you may become responsible for?

No Stronger than Its Homes.

"But when all is said and done the crowning fact remains that a nation can not be stronger than the aggregated strength of its homes."

Churchgoer and Dontbelieve Engage in Friendly Discussion

Arranged by Rev. Henry Meyer, Batavia, Ohio.

(Continued from last week)

THE GOODNESS OF GOD AND THE PROBLEM OF EVIL.

"Say what you will," said Mr. Dontbelieve, "it's the churchman who is most superstitious. It's a long time since you tried the king's bishop's gambit. But it is likewise a long time since we celebrated the feast of St. Patrick or any other great bishop."

"The mention of that name," replied Mr. Churchgoer, "is likewise a good omen for my side in the evening's discussion, for, since we are to take up God's goodness and the problem of evil, the mention of the name of an exceptionally good man puts me in better mettle for the fray."

MR. DONTBELIEVE: "I fear he will stand you in poor stead. Permit me to draw on that legend which attributes to him the extermination of poisonous reptiles from the 'ould sod.' Their presence must have entailed constant misery and suffering before the advent of St. Patrick: how can a good God have been their Creator?"

MR. CHURCHGOER: "Your quarrel is with the existence of physical evil—sickness, misery, the pangs of hunger, etc. You admit that the goodness of God should harmonize with the general good, do you not?"

MR. DONTBELIEVE: "Not merely that, but likewise it must harmonize with the superior good and with universal order. Order, as you know, is heaven's first law."

MR. CHURCHGOER: "Well, first of all, the general good is frequently obtainable only at the sacrifice of a certain particular good. For example, the security of our country depends just now upon the blood of its bravest citizens."

MR. DONTBELIEVE: "Yes, that is true; and, viewing the matter in that light, I can see where a superior good may demand the loss of an inferior good. Instances of this are very common: a surgical operation, with its attendant distress and suffering, is the means of saving a life."

MR. CHURCHGOER: "So, since the soul is the higher good, God may permit bodily discomfort and suffering for the sake of the soul. I have no doubt that the stories of Job and Tobias have their frequent counter-part in every-day life. Indeed, that unexampled physical evil, the world-war, can, to my mind, be nothing but the visitation of a just God on a world of pride and arrogance."

MR. DONTBELIEVE: "Well, it is too much to expect the human mind, the horizon of whose vision is very limited, to encompass the full extent of divine counsels. This or that evil, its consonance with divine wisdom and goodness, its purpose, may seem insoluble; but I must concede the reasonableness of your theory."

(Continued on Page Two)

The Catholic Faith Rests on a Few Fundamental Facts

Rev. H. C. Hengell, Madison, Wis.

A thousand and one difficulties against separate teachings of the Catholic Church do not give logical ground for a single doubt against the Catholic faith as a whole. The Catholic faith is founded upon just a few fundamental facts or propositions. If these few facts are true, no amount of clever wit or argument or criticism directed against particular doctrines and practices of the Church can change them. If these facts are true, the Catholic faith is founded upon a rock. But if these facts are not true, then the whole Catholic faith is built upon sand, and it is only a waste of time and energy to argue about the particular doctrines or practices of Catholic faith. Now what are the facts upon which the Catholic faith stands or falls?

They are:

First. The fact that God exists; that is to say, the fact of a supreme infinite Intelligence over and above (not a part of) the created, visible universe.

Second. The fact of the Divine personality of Jesus Christ, the Son of God, possessing, in addition to His human nature, the same nature as God, the Father.

Third. The fact that Jesus Christ, God, established a one, only corporation or Church whose official, moral and religious teachings He guaranteed against error for all time.

Fourth. The fact that the Catholic Church of today is that one, only Church established by Jesus Christ.

It must be clear to any person possessing the powers of ordinary intellectual perception that, humanly speaking, faith rests objectively upon these four facts. For fifteen hundred years these facts were practically undisputed, and they are held as true by the vast majority of all Christians today.

Great Irish Protestant Administers Some Sound Common Sense to His Colleagues

THOUGHTS FOR ST. PATRICK'S DAY.

Here are some extracts from a speech on Catholic Relief delivered in the British House of Commons in 1821 by Lord Plunket (1765-1854).

"Our duty is to inquire whether injustice is offered to our fellow subjects, and if so, to atone for it, whether grievances press on them at which they have reason to be dissatisfied, and if so to remove them; whether injurious distinctions exist, and if so, to obliterate them. If these things excite discontent, the more our shame to suffer injustice, and grievances, and injurious distinction to remain, and the more imperious to call on every honorable mind to do them away.

"Again, if we are to denounce, why denounce only one particular sect of Christians? Why not Socinians? Why not those who deny the divine nature of our Lord? Why select those who believe all that we do, merely because they believe something more? Why not Jews, Mohammedans, Pagans? Any one of these may safely make the declaration, provided he is willing to commit the breach of good manners, which it requires. He may not only deny our God and our Redeemer, but he may worship Jupiter or Osiris, an ape or a crocodile, the host of heaven or the creeping things of the earth; let him only have a statuable horror of the religion of others, and agree to brand with the name of idolatry the religion of the greater part of the Christian world. But further, if the Roman Catholic religion is to be singled out as that, by the common bond of hatred to which we are all to be united in the ties of brotherly love and Christian charity, why select only one particular article of their faith, and say that the sacrifice of the Mass is impious and idolatrous?

"We all declare solemnly that we consider the sacrifice of the Mass as superstitious and idolatrous. Now I entreat each Member of this House to suppose that I am asking him individually, and as a private gentleman does he know what is said, or meant or done in the sacrifice of the Mass; or how it differs from our mode of celebrating the Communion, so as to render it superstitious and idolatrous?"

"By the constitution of England every liege subject is entitled, not merely to the protection of the laws, but is admissable to all the franchises and all the privileges of the States. For the argument I have now to deal with is this: 'That by some principle of the Constitution, independent of the positive law, the Roman Catholic is necessarily excluded.' What, then is this principle of exclusion? Merely this, 'that the Roman Catholics acknowledge the spiritual supremacy of the Pope.' Why then, if independently of the positive law, this acknowledgment deprives them of the privileges which belong to the liege subjects of the realm, the exclusive principle must have been in force before the law. If so there did not exist in England a liege man entitled to the privileges of the Constitution before the time of Henry the Eighth; for till then all acknowledged the spiritual supremacy of the Pope. Magna Charta was established by outlaws from the state. Those gallant barons, whose descendants have been so feelingly alluded to by my noble

(Continued on Page Four)

The Law Which Forbids Clergy to Marry is a Most Wise One for Many Reasons

From "The Harp."

There is nothing in the Catholic Church either of dogma or morals which has received from outsiders so fierce and concentrated an opposition as the celibacy of her clergy and religious bodies. This holy practice, which has indeed nothing at all to do with the essentials of religion, and which is only of counsel for the religious and a wise regulation for the clergy, appears unwittingly to have drawn down upon itself the severest censures alike of Protestant and unbeliever. And this is all the more unaccountable because even the ancient Pagans admitted its congruity. Tibullus sings:

"You also I command to stand at a distance; depart from this altar,
You whom Venus held last night in her embrace.
The gods love chaste things. Come then with pure robe,
And draw water from the fountain with chaste hands.

Demosthenes goes still further. If the latin poet exacts chastity only for a few days from those who serve the altar, Greece's greatest orator demands it for a whole life time. In his oration against Timocrates, he says: "I indeed most assuredly think, that he who approaches the sacred altar and is about to handle the sacred things, or to take care of what pertains to God, ought to be chaste not only for an appointed number of days but that throughout his whole life he should abstain from disgraceful hankerings of this kind."

This is sufficiently clear and pronounced on the part of our Athenian orator.

How well reasoned the Pagan mind!

Our enemies are unreasonable. The Catholic Church, far from commanding celibacy, forbids any of her children to enter thereon without a particular vocation and without a decided inclination. Where then the right to interfere with such a call, and such an inclination? It is opposed to nature—you say. What then? Has it ever been proved that Nature is God of this life, much less of the life to come? But is it opposed to nature? On the contrary, it is following the taste which nature inspires.

That the Church exacts celibacy from her priests, we admit; but then she nowhere commands men to become priests. Not so the state. In most European continental countries the State commands celibacy during military service and rigidly exacts military service. What have our infidel philosophers, who exalt the State so much above the Church and who cry out so loudly against ecclesiastical celibacy, to say to this?

And not only does the Church not enforce the Priesthood upon any man, but she exacts from her postulants the strongest proofs of their fitness; she does not admit them until long after they have attained an age, when they will be fully capable of judging of the nature of the things they ask, and in all she seeks their greater happiness. Can our enemies show that their much cherished State is always as considerate in the imposition of her duties? We think not?

But celibacy fully carried out would diminish population; and population after all is the only true riches of a nation.

We will admit all the excellence you wish to claim for population, but in your objection there is a factor introduced into the sum, which does not belong to the question. Celibacy fully carried out. But where is this fully carried out celibacy? Celibacy fully carried out or universal celibacy would not only diminish population

(Continued on Page Four)

Children's School and Playground

CALENDAR FOR THIS WEEK.

10 S. 4th in Lent—The Forty Martyrs of Sebaste.
11 M. St. Eulogius.
12 T. St. Gregory the Great.
13 W. St. Euphrasia.
14 Th. St. Matilda.
15 F. St. Longinus.
16 S. St. Abraham.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What is the lesson taught by today's Gospel?

What was the occupation of St. Joseph?

Can you recall something of his death?

What virtues does his life teach us?

Do you practice these virtues?

Answers of Baltimore Catechism Clearly Explained.

In what state will the bodies of the just rise?

The bodies of the just will rise glorious and immortal.

In the letter to the Philippians, St. Paul writes: "Christ will reform the body of our lowness, made like to the body of His glory." Thus the souls of the just will be united to bodies glorified.

Will the bodies of the damned also rise?

The bodies of the damned will also rise, but they will be condemned to eternal punishment.

These shall go into everlasting punishment is the way St. Matthew describes the state of the wicked. Just as the bodies of the just are beautiful so shall the bodies of the wicked suffer eternal pain and deformity.

What is Heaven?

Heaven is the state of everlasting life in which we see God face to face, are made like unto Him in glory, and enjoy eternal happiness.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (I Cor. ii, 9).

BIBLE AND CHURCH HISTORY

Catechetically Arranged.

(Reprinted, with permission of the John Murphy Co., from a little book under the above title).

Q. What was the first plague?

A. Aaron struck the Nile with his rod, and its waters were corrupted and changed into blood.

Q. After seven days, what did he do?

A. He stretched his hand over the waters of Egypt, and there came up frogs that covered the whole land.

Q. What was the third plague?

A. The dust of the earth was turned into flies and insects that tormented man and beast.

Q. In quick succession what followed?

A. Disease amongst the cattle, and boils and swellings upon man and beast.

Q. For the seventh plague, what did God send?

A. Thunder and hail, and lightning, running along the ground. To this was added locusts to eat up what the hail had spared; and, at last, impenetrable darkness covered the land.

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SERMONETTE.

(By Rev. Wm. Demouy, D. D.)

FOURTH SUNDAY OF LENT.

"Jesus therefore went up the mountain, and there sat with His disciples" (John vi, 3).

Our Lord and Savior, Jesus Christ while upon earth, longed for the love of man. He often expressed Himself in a manner which clearly indicated His attitude in this respect. During His public ministry, He was wont to mingle with men, and, in divers ways to show them that He had come to capture their hearts.

There was a two-fold reason for this yearning of Christ: First, because man was the child of His Father; and, secondly, because He had come to suffer and die for man, in order that he might obtain everlasting happiness. Since, therefore, such generosity was shown by His Father how natural that He should expect man's love, at least, in return!

The same longing desire is in the heart of Christ today; He no longer dwells as man upon earth, and has consummated the work that He came to do; but He has not left us. In the Tabernacle, He dwells silently, and, through the Church, He dispenses to us the graces that He gained by the work of His life, and the merits of His passion and death.

He is ever longing that we come to Him, speak to Him, praise Him, thank Him, and beg of Him the things we need. His presence in the Sacrament of the Eucharist means this, but it means more,—for He bids us not to stand at a distance from Him, but to come and receive His Sacred Body and Blood into our souls, be nourished and strengthened thereby, and receive the pledge of everlasting life.

Through the ministry of His priests He speaks to us in the same words that He spoke to the peoples of old.

Poor deserted Savior—how many of the world today have abandoned Him, as did most of His friends of old, and left Him to die on Calvary! It is true, He can no longer yield to death; but that same heart, so to speak, can feel the sting of ingratitude, and the desolation of abandonment. In the midst of the overflow of pleasures, people heed not what they consider the somber sound of His voice, and the unattractive invitation that he issues.

All this results from the fact that He is not loved as He should be. Of course, these people have not tasted of His sweetness—or, if they once had, they allowed sin to dull their finer perceptions. It is sad to think of it—for, not having loved Christ on earth, how can they expect that He will love them when life is over?

Information is wanted about Rev. Father Matthew Carroll. It is believed he was one time stationed somewhere in Ohio, and died about four years ago. Kindly communicate with his cousin, M. E. K., Box 173, State Hill, Orange County, New York.

All ready? Remember, we expect you to start today to gather your quota of subscriptions.

Order our 1918 Calendar now. We have a 10c and 15c style. Our Sunday Visitor, Huntington, Ind.

Churchgoer and Dontbelieve Engage in Friendly Discussion

(Continued from Page One)

God, from all eternity, knows who is to be saved and who is to be lost, why in the name of sense does He create those who are to be forever with the damned of hell?"

MR. CHURCHGOER: "Although your question is really answered above, its absurdity may be shown in another way. Can't you see that if God created only those who are 'predestined unto eternal life,' there could be no law and order in the world? If the gates of hell were barred, would not all follow the easiest way? Would there really be any 'error of his ways' for the sinner to see?"

MR. MATERIALIST: "In other words, God wills the salvation of all men on the one condition that they obey His law. They can co-operate with His grace or spurn it."

MR. DONTBELIEVE: "It is easy to see that God would not be just if He created only the elect. He would furthermore be dependent upon the will of the wicked, for the more persistently they flaunt their scorn, the more fervently would He have to press His love upon them."

MR. SCOFFER: "So your theology does not lead to fatalism, after all. I am indeed surprised that such a matter as predestination does bear the scrutiny of reason. If you cannot prove its full accord with divine wisdom, you at least convince me there is no essential discord."

MR. CHURCHGOER: "Besides, if you remember our preceding discussions proving the existence of God, His infinite perfection, His eternity, His omnipresence, etc., you can see how our talk this evening is in full harmony with what has already been covered. Let us sum up the matter in the words of St. John Damascene:

"'The foreknowing power of God does not certainly come from us; but if He foresees this or that act, which we shall freely perform, this is owing to ourselves, the free authors of such actions.'"

(To be continued)

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How to make after-dinner speeches;
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How to sell more goods;
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OUR GUARANTEE—We will positively refund the purchase price of any article bought from us not found satisfactory or as represented. You can't lose.
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WANTED Catholic man or boy for general farm work eight months. State the wages expected. Cedar Rapids, Iowa, Route 1, Box 149.

SUNDAN FARM LANDS have been officially inspected and approved by the Catholic Colonization Society, U. S. A. I have room for hundred farmers. Low prices, very easy terms. Applicants should have from $3000 to $4000. Write for descriptive pamphlet by the Society. P. E. ROESEN, SUDAN, LAMB COUNTY, TEXAS.

GOVERNMENT Positions are easy to get. My free booklet Bz 1200 tells how. Write today—NOW. EARL HOPKINS, Washington, D. C.

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We can cure you. Write today for free book "How to Stop Stammering." S. K. Robbins, Prin., Boston Stammerers' Institute, 246 Huntington Ave., Boston, Mass.

WANTED Catholic lady to keep house for a widower with three children. Must have reference. State particulars and wages expected in first letter. Address: T. J. K., 212 Short St., Marion, O.

OLD MONEY WANTED $2 to $500 EACH paid for hundreds of coins dated before 1895. Save ALL old money and send 10c for New Illust'd Coin Value Book, size 4x7. It may mean DOLLARS to you. Get posted. CLARK COIN CO., BOX 132, LE ROY, NEW YORK.

An Opportunity to buy some good Eastern Colorado Farms and Ranches. All well improved and prices very reasonable. For particulars address Wm. H. Gloss, Cashier, Farmers & Merchants Bank, Limon, Colo. Reference: Rev. A. Kieffer, Stratton, Colorado.

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The land for Catholics—Church, School and Resident Priest. The land that produces and never fails. A pleasant and healthy climate. A new Catholic colony under the patronage of Most Rev. John J. Glennon, Archbishop of Saint Louis. Sells at a very moderate price and on easy terms. No Agents. Also a good restaurant building, and other improved town lots for sale. For all particulars address the Pastor and Local Manager, REV. V. TESSELAAR, D. S. M., Wilhelmina, Missouri. (When writing mention this paper).

WANTED Young men and women for our Nurses' Training School. For information address: Superintendent of Nurses St. John's Hospital 7911 Detroit Avenue, Cleveland, Ohio.

BEFORE YOU MOVE
CATHOLICS INTENDING TO MOVE TO THE LAND are invited to avail themselves free of the expert directing and information services maintained by the Catholic Colonization Society of the United States, the Recognized National Organization for directing prospective settlers. In writing mention State in which you are interested. SECRETARY, CATHOLIC COLONIZATION SOCIETY, U. S. A., Ashland Block, Chicago, Ill.

FOR BARGAINS In choice farms near church; Write to CATHOLIC LAND COMPANY, STRATTON, COLO.

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CROCHET DEPARTMENT, OUR SUNDAY VISITOR, HUNTINGTON, INDIANA

How Students for the Priesthood Did War-Farming--How You Might, Etc.

(Continued from Page One)

dangerous consequences by his craft of cookery, was detailed as chef, with a second to aid as sawer of wood and drawer of water, or, in camp parlance, as fireman and dish-washer. These two did no farm work. At half-past six these had breakfast. By seven o'clock the men went forth to their work, returning at noon, and at one again they resumed work till six. After a few days they learned much, whether at vegetable culture, or in the hay or grain fields, or about the teams of horses, or the auto truck.

JACK AND THE BEAN STALK.

Naturally they made some mistakes; one a very funny, though extremely laborious one.

They heard that beans were perhaps the best thing to raise in war gardening. Further, the biggest bean they could find was the Lima-bean, which grows on poles ten feet high. So with patient toil they hied themselves to the tall timbers, and, like modern Hirams, felled nearly three thousand bean poles. These they planted, having one man to dig the hole with a crowbar, a second to plant the pole and a third, ram it well. How picturesque these gaunt, grim poles would become, they mused, when after a few weeks the Lima climbers should cover and festoon them, and great bunches of bean-laden pods hang to their outstretched hands! But alas! And mysteries of farming! They had bought the seed of a kind of Lima that is not a climber, but grows only a bush a foot high. And many a merry laugh did the farmers have, at the expense of the enlightened "Semis." Nevertheless they were "Jacks" about bean stalks only once; their mistakes were relatively few, their successes many.

RESULTS.

During their encampment on the farm from June 26th to September 12th, they did not average more than a dozen men, and yet they helped the regular farm hands very effectively to harvest and store away 120 acres of wheat and 65 acres of hay.

By themselves they planted and cultivated and gathered 20 acres of beans, planted and cultivated 10 acres of cabbage, hoed 10 acres of beets, thinned 65 acres of corn and picked 6 acres of potatoes.

They produced 5000 heads of cabbage worth $500.00; 950 bushels of potatoes, worth $1425.00; 54 bushels of beans, worth $500.00; 25 tons of cow-beets, worth $200.00; their labor on the corn was worth $100.00; total produced was worth $2725.00.

The financial arrangement was that the Seminary should finance the work giving one-half of the produce to St. Charles' farm (in return for the land, implements, plowing, etc.), and keep the other half.

The Seminarians were paid ten cents an hour, by the Seminary with their food, tents and beds.

As the Seminary's entire outlay was about $1700.00, including seven hundred running expenses for the two autos, this war gardening venture cleared for the Seminary $1000.00, or nearly 40 per cent profit.

Only one seminarian was sick and that for just one half day, and the boys are ready to repeat, and improve on, their work this coming summer.

FORECLANCE.

From the experience gained last summer by these young men, to any of the 7000 seminary students, or 20000 college students of our country, who may decide to enlist in this patriotic and useful war work, it is suggested that they plan and prepare ahead of time. Let the end determine the size of the undertaking and the means. Find out what your own seminary or college needs, and how much of each kind of vegetables or food stuffs. Also plant each crop in successive plantings, if the produce is to be used fresh, either on the table of preserved in tins, or dried; and that lest the entire crop, ripening at one time, be too great for you to harvest, or to conserve. For instance, instead of planting two acres of sweet corn at once, and having it ripen at once, and grow hard a week later plant a quarter of an acre every week, and you will have tender corn to pull for eight successive weeks, as one planting succeeds the other. Further, your labor will be distributed, and not rush you so.

Again, our young men labored too hard, down on their knees, using hands and fingers instead of modern farming implements, as hand wheel cultivators, wherewith they could have effected better results with less toil.

Finally, they found out that grave philosophers and erudite theologians have still much to learn from farmers and indeed without such direction the success they achieved had been impossible.

But with a practical gardener or farmer to choose your ground, have it plowed and then direct your young men, you can have a healthy vacation be of great help to our farmers here and our brave boys "over there," and also enrich yourselves with honestly earned wages and the merited commendation of all who may learn of your patriotic work.

Do you ever miss church on Sunday? Then have OUR SUNDAY VISITOR sent direct to your home. You may fail to receive the very copy you need most.

College Students Interest Themselves in Our Campaign

(Continued from Page One)

Huntington, Indiana, by Rev. John F. Noll, LL.D., has filled a long-felt want in the field of Cathohlic periodicals. Although only five years old this national weekly is read by over 2,000,000 people every week. This little champion of Truth has been called, by Bishop Muldoon, "the miracle press," because of its rapid growth.

In the field of Catholic endeavor Our Sunday Visitor is a live wire.

The students of St. Anselm's College have inaugurated a campaign for the dissemination of this paper. Realizing the great amount of good accomplished in work of this kind, we have taken the initiative among colleges. The secretary of St. Anselm's Debating Society at the beginning of the scholastic year, wrote to the Catholic Truth Society of Brooklyn, N. Y., for one hundred names and addresses of people who might be interested in Our Sunday Visitor. Thus people from the Atlantic to Pacific oceans and also in the South receive this "biggest little paper in the country." Many of these people are fallen-away Catholics, some members of our faith but living in sparsely settled districts, far removed from churches; others, non-Catholics. The entire student-body reads Our Sunday Visitor every week. It has been introduced in some of the English classes for analysis and discussion. The boys have placed it in the public libraries of Manchester, Bedford, and Goffstown, N. H.; also in the Bretton Inn, the County Farm, Grasmere, and the Industrial School for Boys. The subscription for all these places is paid by our Debating Society. Two students mail fifty paid copies weekly. Besides the above-mentioned activities the Reverend President of the Debating Society, during his series of Lenten discourses at the Church of Our Lady of Perpetual Help, Manchester, and Holy Trinity church, Somersworth, N. H., introduced Our Sunday Visitor into both parishes. Two hundred copies are received and read every week by the parishioners of each church and then passed along to friends. A student team has been formed to supply the hotels, barber shops, waiting-rooms, and transfer points of Manchester with Our Sunday Visitor. This paper is also dropped in trains and street cars.

The following students have pledged themselves to have Our Sunday Visitor introduced into their home libraries at the end of the scholastic year—even paying the subscription if necessary: [Names follow].

Let us become Apostles of the Catholic Press by subscribing to, reading and passing along to others Our Sunday Visitor. The fair minded will read and become more favorably inclined; the prejudiced will read and learn that there is another side to the question; the indifferent will read and become interested. Thus Our Sunday Visitor will directly influence every class of people. "Magna est veritas et praevalebit." Leo XIII, (Truth is great and will prevail). Meekness not weakness, consideration not compromise, are the qualities of a true Catholic Apostle. What has been accomplished by students of this college can also be achieved by other Catholic colleges and schools.

Catholics wonder why many outside the Church hold erroneous views concerning things Catholic. We must answer that question ourselves. What have we done to remedy this condition?

Are we able to refute the calumnies slanders, false charges and misrepresentations against the Catholic Church and her clergy? If not, why not? Our Sunday Visitor ably refutes such charges. It instructs, safeguards us in our faith and strengthens and promotes Christian virtues.

I appeal to the readers of the Anselmian and their friends to join this campaign for the dissemination of Our Sunday Visitor. A noble work it is, and the great good that may be accomplished God alone knows. We owe it to Holy Mother Church to enlighten, through the medium of the Catholic Press, those, who through no fault of theirs, are outside the True Fold.

I know that you will wonder how we have the nerve to conduct a "Penny" paper in these days. Well, we are not going to offer you an explanation; the fact is that we are doing it, and ours is the only penny religious paper. You should assist it, therefore, even on principle.

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from February 21st to February 28th:

For Extension and Maryknoll Bourses	$ 5 00	Total—$1837 65
For Literature Propaganda in Needy Places	153 33	Total— 2748 08
For Education of Priests for Poor Dioceses	28 00	Total— 2579 57
For Mexican Schools	5 50	Total— 143 88
For Home Mission Seminary		Total— 557 00
For Knights of Columbus War Fund	14 00	Total— 863 20
For Statue of Jesus at Washington	5 00	Total— 129 25

An Itemized List of Contributions follows:

$41.80—Elkhart, Ind. $30.00—Sioux Falls, S. D. $29.50—Foresters, San Prairie, Wis. $25.00—Baltimore, Md. $8.00—Detroit, Mich. $6.00—Worth, Ill. $5.03—Chicago, Ill. $5.00—Springfield, Mo.; Hammond, Ind.; LaCrosse, Wis.; Huntington, Ind.; Sawyer, Wis.; Pittsburg, Ind.; Wellfleet, Mass.; Knoxville, Md. $4.50—Duluth, Minn. $4.00—New Orleans, La.; Galion, O. $3.00—Ore Hill, Pa. $2.50—Crowley, Tex. $1.50—Pittsburg, Pa.; Debow, Ark. $1.00—New Brunswick, N. J.; Fort Wayne, Ind.; Chicago, Ill.; Huntington, W. Va.; Princeville, Ill.; Milwaukee, Wis.



AMAZING DISCOVERY!
Wonderful Little Tablets that Save Half the Soap and Take Work Out of Washday. Your Chance to Make Big Money!

Washday drudgery gone forever! Scrubbing on the washboard out of date!

One-half a cake of soap doing the work of a whole cake—and doing it better. Clothes saved from the wear and tear of old-fashioned washing.

Wonderful—amazing—yes, but true. Spik and Span—the modern washday miracle has done it.

Spik and Span Tablets, made from absolutely pure ingredients—no lye, potash, or paraffin, no injurious chemicals—have freed women from washday slavery.

Dirt vanishes—stains come out, the clothes are spotlessly clean in a surprisingly short time. No rubbing necessary. Cleans everything around the house.

Women are enthusiastic—hundreds upon hundreds of letters are pouring in—thanking us for this invention.

We want to introduce Spik and Span to every woman in America. They are waiting for it—ready to buy—anxious to buy. It's your opportunity.

Spik and Span—ten tablets to a box—enough for 5 big washings—only 15c. Think of it!—and there's a great big money-making profit to our agents.

Send No Money
Just the Coupon—Get 10 Packages by Return Mail
Not one penny—just sign your name—it brings you your trial package. Pay for it if you wish at the end of thirty days—could anything be more fair? It's your chance—act quickly. Spik and Span is the greatest seller on the market today—it is ready for your territory. Send the coupon.

FREE TRIAL COUPON
B. NEWBERRY COMPANY
914 W. Lake Street, CHICAGO
Gentlemen: Please send me trial package of ten fifteen-cent boxes of Spik and Span tablets. Postage paid. I promise to send the special price of $1.00 to you or return the goods within 30 days.
Name .....
Address .....
Special Offer. If you send this coupon in at once, we will put a one dollar free advertising certificate in each 15 cent package.

FLORIDA
To Catholics contemplating a home in Florida. San Antonio offers the following inducements. The only Catholic Colony in Florida with Church and resident pastor; a Council of Knights of Columbus; College for boys conducted by the Benedictine Fathers; Academy for girls taught by the Sisters, who also teach our public schools. Good orange, grape fruit, vegetable and general farming lands for sale. For booklet, prices, terms and our Rt. Rev. Bishop's recommendation, address JOHN J. FLANAGAN, San Antonio, Pasco Co., Florida.

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IDEAS WANTED—
What have you? Send sketch today. Write for list of Needed Inventions. R. J. SANDERS, 101 Wash

After Dinner Story

Father Tim Casey.

(By C. D. McENNIRY, C. Ss. R.)

IS WAR IMMORAL?

"War Extry! War Extry!" cried a lusty voice, drowning the panting of the engine, while the "Overland Flyer" made its brief pause at a crowded station.

Father Casey tapped with a five-cent piece on the car window and was soon in possession of the newly printed sheet with its fierce black headlines.

"Paper, sir?" this to the well-groomed broker who had taken the lion's share of Father Casey's seat.

"Naw," he growled, "I don't want your blood-thirsty paper," though it must be confessed he glanced at the headlines to see whether there were any new developments since the edition which he had read an hour ago.

Father Casey quietly read his paper. The broker looked at him again and again and made a powerful effort to keep silence, but there was evidently something which he had to get out of his system, and at last he turned and bluntly asked:

"Are you a clergyman?"

"I am a Catholic priest," returned Father Casey.

"I don't see how you men, who pretend to preach the gospel of peace, can countenance war as you do. It was that very thing that made me leave my church."

Father Casey wondered whether "his church" had draped itself in black when the broker left it, but he simply said, "How was that?"

"It was just this way: I was a Congregationalist, and one Sunday in 1898 our preacher gave a sermon on good will, brotherly love, and all that. Well just as he came to the end of the sermon a boy rushed in and handed him a dispatch. He read it at a glance, then turned to the congregation and cried, 'Admiral Dewey has sunk the entire fleet in Manila Bay.' The words were scarcely out of his mouth when preacher and people joined in three mighty cheers for the American victory. That sickened me of religion—to see a Christian clergyman and a Christian congregation go wild with joy because several thousand of their fellow men had been blown to pieces or drowned—I have never entered a church since then."

"I have no commission," said Father Casey, "to defend the Congregationalist sect, nor would I countenance loud cheering in any building which I believed to be the house of God. But weren't you a little hard on your fellow religionists? Isn't it possible they regretted that the Spanish soldiers were blown to pieces or drowned, but that they nevertheless rejoiced at the speedy peace and the other good effects which would follow from the victory?"

"That is some of your Romish hair-splitting; we don't rejoice at good effects without rejoicing at the thing that caused them."

Father Casey did not answer immediately, but, as he slipped out the middle sheet from the paper and handed it to the broker, there was a malicious twinkle in his eye as of one that setteth a snare to entrap the feet of the unwary.

"Here," he said, "since you eschew wicked war news, read the markets; I see that this has been an exciting day on the stock exchange."

"Horray!" cried the broker. "Wheat has jumped three cents since morning. I happen to have a few shares in fall wheat, and they are going to bring me as neat a little wad as any man would want to see!"

"Can you account for this sudden and extraordinary rise?" asked the priest.

"Well, I rather think I can. It's the war. That is what I was counting on when I made the investment."

"Barbarian!" cried Father Casey with mock horror. "—rejoicing because men are being slaughtered, cities burned, and harvest fields laid waste!"

"I'm not rejoicing at those things," protested the broker.

"But they are what made the wheat go up."

"Well—"

"And you know it is Romish hair-splitting to pretend to rejoice about the effects without rejoicing about its cause."

"After all," admitted the broker, "I guess your theory is about right, for everybody can see that I am allowed to be glad to sell my wheat for more than I paid for it."

The train thundered on; the broker thought of his profits, and he was merry; then he thought of clergymen and war and he was angry once more.

"What is that General Sherman said about war?" he asked. "He used a mighty strong comparison, didn't he?"

"Yes," replied Father Casey, "a comparison that will seem much stronger to some people a few years hence than it does now."

"Well, let me tell you right here that I agree with the General to a T. War is nothing else than damnable barbarism!"

"War is indeed a dire calamity to the nations engaged in it," returned the priest.

"It is worse than a calamity; it is a crime."

"Do you mean that the present war is wrong, or that the conduct of one side is wrong?"

"I mean that all war is wrong—all war? God Almighty has said, 'Thou shalt not kill.'"

"Do you think that by these words He forbids killing even in a just war?"

"I know He does."

"Then why," queried the priest, "does He, only two chapters further on in that same part of the Bible, say: 'When the Lord thy God shall have destroyed many nations before thee . . . when He shall have delivered them to thee, thou shalt utterly destroy them, thou shalt make no league with them nor show mercy to them.' If war is wrong how could God command it, tell me that. You people make me weary. You happen to have nothing at stake in this present war, nothing to induce you to side with either party, and therefore you begin to play the part of the newly inspired prophet and to preach that all war is intrinsically bad. Why are you not broad-minded enough to picture to yourself how you would feel if your own country were in danger? Suppose the European nations had taken umbrage because we fortified the Panama Canal. Suppose they had decided that the United States were a menace to their commercial interests and had determined to seize this country and divide it among themselves as they divided unhappy Poland. Would we be obliged in conscience to sit idly by while the invaders tore the Star Spangled Banner from our forts and public buildings and hoisted the German or English flag? Would we be obliged to stay at home and work and save in order to be able to pay taxes for the support of these foreign governments?"

"No, sir, we'd fight 'em—fight 'em as long as ther'd be a man alive!" roared the broker with such force that the veins in his thick neck stood out like clothes lines.

"But I thought you said war is wrong?"

"Oh, I didn't mean a case of that kind. But there ought to be an International Board of ——"

"Wait a moment," broke in Father Casey, "let us settle one question at a time. Do you retract the statement you made a moment ago that ALL war is wrong? And do you admit that war is right when it is the only means of securing justice?"

"Well, yes; that's about my way of looking at it."

"Good! Now what else were you going to say?"

"I was going to say," replied the broker, "that there could and should be some other way of securing justice for nations besides war."

"For instance?"

"An International Board of Arbitration that would settle all disputes between nations," he cried triumphantly. "Give us a few more public-spirited men like Carnegie, and war will disappear from the world forever!"

"Why, man, don't talk foolish. If some philanthropic old maid were to advance that theory as a certain preventive of all future wars, we would smile at her innocent optimism and forgive her; but you, a man of the world, who have for years studied human nature in all its phases, you, who have for years watched the inner workings of politics and business, how can you make such a statement? You know that there always have been officials and even judges whom money can buy; you know that there always have been members of firms and corporations whom money can buy; how then can you flatter yourself that there never will be men on your International Board whom the millions of England or Germany can buy? And what would right that wrong? War, nothing but war—even though it be fought, like the present one, at the very doors of the Arbitration Palace."

"They could not have war," said the broker, "no nation would be allowed to have arms or battleships or artillery."

"If they had nothing else they would fight with cobble-stones and pitch-forks, and war would be even more revolting than it is today. Besides, in spite of all your prohibitions, they would have arms; the police of every nation would be armed; civilized peoples with territory adjoining that of a savage tribe would be armed; indeed, every nation, so long as it had reason to fear an unjust decision of the Board or a revolt on the part of other nations against just decisions, would

(Continued on Page Four)

*Father Tim Casey's Stories bound in 2 volumes can be purchased from Our Sunday Visitor for 85c postpaid per volume.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. In separate envelopes. Questions should never be written on same sheet with subscriptions.

Is a convert obliged to confess all the sins of his past life before he can embrace the Catholic faith, or are such sins remitted by Baptism?

Not long since we had occasion to answer a question very similar to this. However, since your inquiry was sent into our office sometime ago, we tender you the following explanation. A convert to the Catholic faith has been previously baptized, or not. If he has received baptism before receiving instructions in the Catholic faith, the question arises as to whether the Sacrament was validly received. In other words, if the exact formula given by Christ was used, viz., if these words, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost," were pronounced at the same time that the water was applied to the head of the person being baptized, then the baptism was valid. (We are supposing that the one baptizing had the intention of administering the rite for the purpose that Baptism was instituted). If the former baptism was unquestionably valid, then the convert must confess his sins, either from the time he received baptism or from the time he arrived at the age of reason. If there is a doubt as to the validity of the former baptism, then such an one must confess his sins committed since the reception of baptism and in this case, he receives both the Sacraments of Baptism and of Penance, conditionally. In the event of his not having been baptized, the convert need not confess the sins of his past life because all sins committed before baptism, together with original sin, are remitted through the merits of Jesus Christ received in the Sacrament of Baptism.

Is it permissible to use gravy on food when a day of abstinence occurs?

It is not permissible to use gravy or soup made from meat or containing the essence of meat.

When were the following churches established and who was the founder of each? The Episcopal church?

The Episcopal church dates its origin back to the time of the marriage entanglements of Henry VIII. After trying in vain to receive a decree of nullity concerning his lawful marriage to Catherine of Aragon, this king began a church, which in reality would carry out his wishes. Because he could brook no opposition, it was necessary that the church be a tool of the regal whims. It was during the November session of parliament in the year 1534, that his will was carried out to the letter by the following enactment: "Be it enacted by the authority of this present parliament, that the King, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted and reputed the only supreme head on earth of the Church of England, called Anglicana Ecclesia." In the following year, a formal renunciation of loyalty to the Pope of Rome was made, thus severing the few remaining ties that associated English Government with the ancient church.

The Anglicans claim for their church continuity from the time of the Apostles, and hold that England was never Roman Catholic, but the claim has no foundation in fact.

The Baptist Church?

Though some of the writers purporting to give a historical and critical account of the beginning and the progress of this sect, attempt to trace its origin back to the time of our Divine Savior, yet, reliable historians assure us that this new form of religious belief began in the early part of the 17th century. According to Hergenroether, the Baptist church originated in England about the year 1608. They were entirely independent from the Mennonites of Germany and Holland. In doctrine they adhered principally to the Calvinist teaching concerning predestination and justification.

Presbyterian church?

The Presbyterian church took its impetus from the teaching of its accredited founder, John Calvin. The first was known as a distinctive religious denomination about the middle of the 16th century.

Christian church?

The Christian church, formerly called the Campbellites and the Disciples of Christ, sprang into existence about the year 1817. The founder, Thomas Campbell, and his son, Alexander Campbell, were the principal teachers and were the ones most responsible for the foundation of religious thought among them.

Methodist church?

The Methodist church dates back to the 24th of May, 1738, when John Wesley, its founder, gathered together some forty or fifty of his faithful followers and began holding religious services. For some time his ministers preached in the squares of the city, but in the year 1739, we find that the first Methodist church was begun in the city of London.

Who were the writers of the New Testament?

The New Testament has God as its author. God, in order to accommodate Himself to the weakness of man, selected certain men to make known His revelations to His creatures. The men who may be considered as the secondary authors of the New Testament are the Apostles Peter, Matthew, John, James, Jude, St. Paul, the Apostle of the Gentiles, and the disciples, Luke and Mark.

Have we any record of the time that elapsed from the writing of the first book of Moses until the writing of the Apocalypse?

The book of the Apocalypse was written by St. John, about the end of the first century. Moses wrote the Pentateuch about 1500 years before the coming of Christ. This would make an interval of about 1600 years.

Is brain a flesh meat? May it be eaten on fast days?

The brain of an animal is considered an integral part of the animal and consequently considered flesh meat. We are supposing of course that you refer to the brain of an animal whose flesh is forbidden by the Church on days of abstinence. Your second question can be answered by yourself. Since flesh meat is forbidden on the days of abstinence and brain is flesh meat, we must abstain from eating it.

Worried Friend—No sin was committed in either case.

I. X. L.—It is not lawful unless you refrain from the actions responsible for the result you wish to avoid.

Worried—That act is not sinful.

Violet—If you carry out your threat you will act most foolishly and we can understand why your parents object. Consult your pastor at once.

H. E. H.—It is no sin.

B. V. D.—The best solution is stop worrying.

H. A. C.—It is not sinful, but not very respectful.

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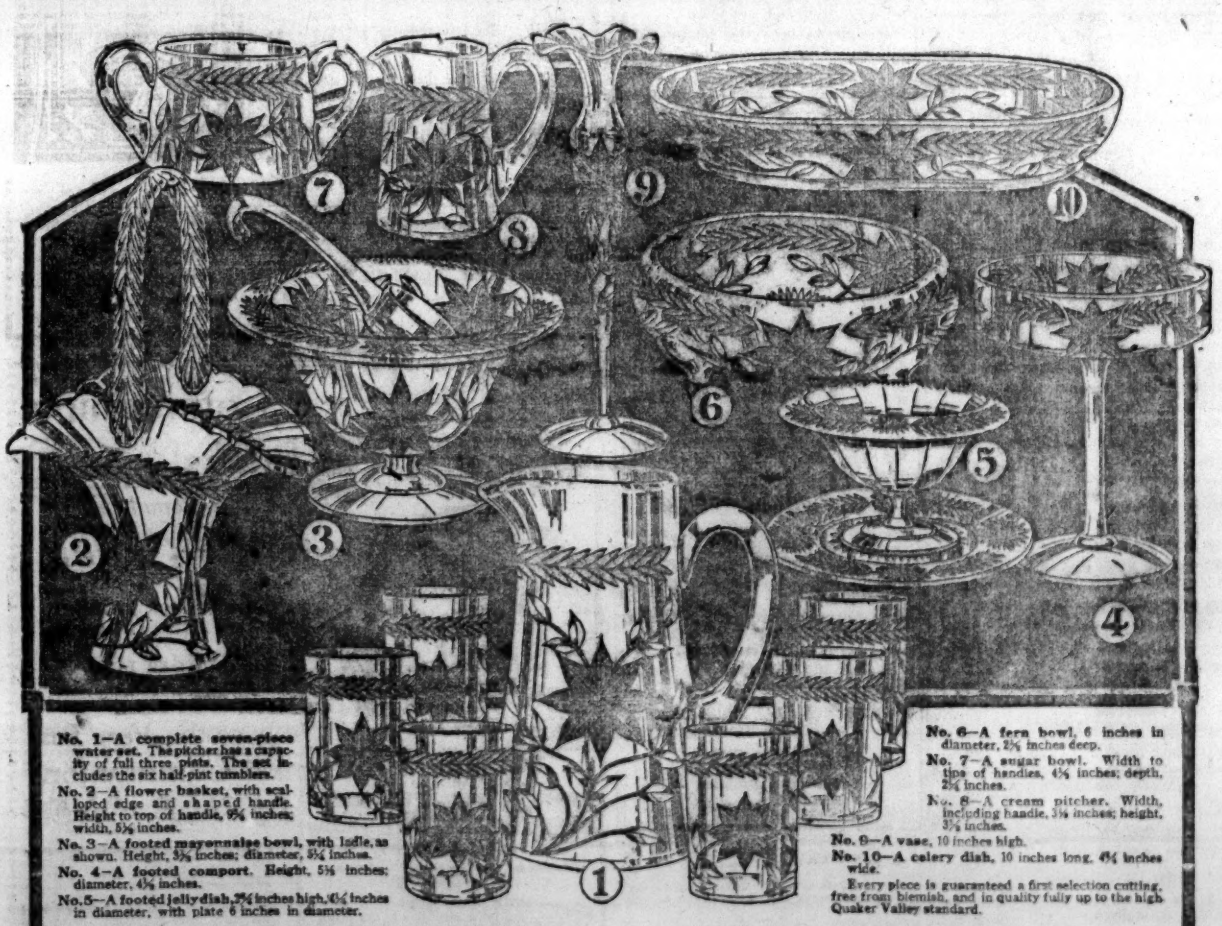
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FAIR WARNING! Every responsible head of a family who reads this paper regularly is entitled to the privilege of calling on us AT ONCE to ship one of these sets of GENUINE Cut Glass direct from the factory.

All that's necessary is to fill out and return the following coupon. Then, if you are delighted with the set, remit $1.50 monthly until the short-circuit price of $9.87 is paid; otherwise, return the set within thirty days at our expense.

But it is fair that we should get the word to you that the time limit on this remarkable offer is March 31 next. At 5 o'clock p. m. of that day this most stupendous achievement in factory bargain giving will positively be completed, and all coupons received after that day and hour will be returned to the senders.

As we stated in our last talk with the readers of this paper in relation to this offer, the price of cut glass has advanced forty per cent since we began the distribution, and yet we have continued just as we originally planned, and have made nearly twenty thousand home-makers life-long friends of the Quaker Valley. By the most convincing proof, they now know something of the savings that can be effected by getting their home-furnishings direct from the factory. They have the proof right before them, in their dining rooms. You may have yours simply by asking for it NOW.

Now, madam, if you have not yet taken advantage of this opportunity, which belongs to you as a reader of this paper, we urge you to act now, this very minute. Just sign coupon at right and drop it in the mail box.

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QUAKER VALLEY MFG. CO.,
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Ship direct to my home for 30 days' free trial, the eighteen-piece Cut Glass Set, as advertised. I am to pay nothing but express charges on arrival. If entirely pleased, I will remit $1.50 a month until your short-circuit price of $9.87 is paid; otherwise I will return the Set within thirty days at your expense.

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Issued Weekly by
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Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

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HUNTINGTON, INDIANA, MARCH 17, 1918.

UNION LABEL

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper **Our Sunday Visitor**, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

TO PASTORS.

Is your method of distributing OUR SUNDAY VISITOR satisfactory?

While, as we have repeatedly said, we prefer church-door distribution, all pastors will agree that this method does not bring the paper to **ALL** the people, and particularly not to those who need the paper most.

Let me, therefore, make this suggestion to priests, to be acted on this week—Passion Week: Select a few teams among the older school children, divide the parish into sections for them to cover, and let them gather subscriptions from people who have not acquired the habit of taking a copy from church every Sunday.

Those who never fail to get a copy at the church door may continue to procure it there; on them the pastor can depend. We want your parish to be 100 per cent OUR SUNDAY VISITOR readers, and when this feat is achieved, you, the pastor, will be grateful to us for urging it.

While you are securing individual subscriptions from those who will not come to you for the paper, or even accept it from those in charge of the church-door distribution, you should continue to have your regular size bundle sent to you. Let there be no interruption in the distribution.

Those who imagine that our enemies are quiet at present and that they will not disturb us for a long time after the war, labor under a serious deception. Many of the antis, to cover up their evil aims, are now giving patriotic lectures, in different parts of the country. While they are not so severe in their denunciation of the Catholic Church as before the war, they do great mischief by innuendo, etc. Then, while we have hesitated to make the charge in the past, the conviction is forced on us that those who are at the top in Masonry in this country are using the **"New Age"** ("The Official Publication of the Thirty-Third Degree Scottish Rite Masons") to carry on the same propaganda that the Socialists use the Menace for. This periodical is lending itself to the propagation of all kinds of fabrications. There is no room for a dispute in this matter, since we have in our possession copies of different issues of the **"New Age."**

Never before did our big magazines contain so many articles containing slanderous reflections on the Church, the Pope, and the clergy. Legislation, hostile to the Church, is being submitted for the consideration of law-makers in several states. It does seem that the government, to which Catholics are more loyal than any other class of people, is not giving us a fair deal. In Ontario, Canada, religion is entering into conscription; I mean that nearly every Catholic examined for service is designedly taken, while an undue proportion of non-Catholics is designedly exempted.

After the enemy has struck is not the time to urge our people to become informed concerning his activities, and concerning all that the Church stands for, but before the enemy acts. We are simply advocating the principle of "Preparedness." We urge this from no selfish motive; from our contact with religious and anti-religious activities everywhere in the United States, we are able to speak with authority. We have in mind only the best interests of our country and our Church. But what can we do without the co-operation of all pastors? The bishops, as the reader will have noted by the reproduction of letters received, are with us. We now make a disinterested appeal to all pastors to get behind our Circulation Campaign in earnest; never would their people be better disposed to respond than during the last two weeks of the Holy Season. The time is short; therefore, plan today and execute tomorrow.

—o—

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Our Sunday Visitor?
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A WORD TO THE WISE

By Rev. Joseph Husslein, Associate Editor of AMERICA

DIVES ENTERS HEAVEN.

A scene is pictured in a modern poem representing the entrance of Dives into Heaven. It was not the Dives whom our Lord described as clothed in purple and feasting sumptuously every day, but refusing to give to Lazarus even the crumbs that fell from his table. It was a just rich man, one who had succeeded in overcoming the difficulties presented by his wealth, difficulties compared by our Lord with the passing of a camel through the eye of a needle, yet a task not impossible with the grace of God.

An ordinary laborer, too, had died, and together they were received into their heavenly mansions. What difference there may have been in the length of their purgation we are not told. We know what a minute account of the stewardship of every penny of wealth is exacted on the day of judgment, while the poor laborer's reckoning is very simple. Yet he, too, receives countless opportunities for good whereof he must render a just and full account.

We shall presume that both had merited alike in the sight of God. But as they entered the portals of Heaven, the poor man—so the story goes— was for the moment almost forgotten by the blessed inhabitants of that celestial city, as angels and saints came forth to greet them with harpings and with song. On his richer brother all their attention seemed to be centered.

With a look of wonder he turned to one of the happy spirits. Surely, he thought, there can be no distinction between rich and poor in that bright, heavenly Jerusalem, such as exists upon the dark, sin-stained earth from which they both had come.

"Be undisturbed," the blessed soul replied, at once divining all his thoughts. "There is for you no lesser love. Not difference of wealth, but degrees of charity, grace and virtue are valued here. The love of God is the gold of Heaven.

"Far other is the reason of this rejoicing, for know that men like yourself, of lowly life, are received among us every day; but few are the rich who enter here and rare the occasion of giving them our welcome. That is the reason for the jubilation you behold."

"My son," the Saint replied, "thou art as dear as kingly clay;
But men like thee, of lowly heart, come hither every day,
While Dives at the Gate appears, once only in a hundred years."

The poet has doubtless exaggerated here, but he merely wished to give a moral to his tale. There were rich men among the friends of our Lord, and there were rich men among the Saints of God, but Dives, too, must be lowly of heart, must become as a little child, if he would hope to enter into the Kingdom of God's glory.

That it is indeed difficult for the excessively rich to save their souls our Lord has taught us and experience daily proves. Yet by the grace of God it is possible, if they entertain no seriously inordinate attachment to their wealth and do not fail to love God more than Mammon.

Great riches and dire poverty are both likely to prove detrimental to the spiritual life. Hence the wise man prays in the Holy Scripture: "Give me neither beggary, nor riches: give me only the necessaries of life."—Prov. XXX, 8.

Churchgoer and Dontbelieve Engage in Friendly Discussion

(Continued from Page One)

MR. CHURCHGOER: "St. Gregory Nazianzen makes a similar pertinent remark: 'Under God's government there are many things which we cannot understand, and are to us like a dark enigma; and this happens either because the Lord wishes to rebuke our arrogance, by restricting our knowledge within proper bounds, or because He intends to raise our minds to things eternal."

MR. DONTBELIEVE: "What about the harmony of these evils with the universal order?"

MR. CHURCHGOER: "Briefly, every violation of justice requires a reparation. Therefore if a physical evil comes in the nature of a punishment it becomes a true benefit, as it tends to restore the balance of the general order of things. This book, 'Natural Theology,' by Rev. Bernard Boedder, S. J., has an excellent chapter on this question."

MR. DONTBELIEVE: "Of course accidents are a trifle more difficult to reconcile with God's goodness. Could not God prevent dire calamities such as earthquakes, volcanic eruptions, and the occasional holocausts we read of?"

MR. CHURCHGOER: "Being Almighty, He certainly could. But the exercise or use of any one of His attributes, is always regulated by the exigencies of the others. What right have we to expect a constant miraculous intervention to stay the penalties of our ignorance of the course of nature?"

MR. DONTBELIEVE: "Besides, I must add, my opinion is that the largest measure of disaster is merely the harvest of imprudence or foolhardiness. For example, eminent scientists had often uttered their unheeded warnings to the inhabitants of St. Pierre and Martinique before the great catastrophe that visited them some years ago."

MR. CHURCHGOER: "To our mortal minds it is nevertheless true that

"'The ways of heaven are dark and intricate
Puzzled in mazes, and perplexed with errors;
Our understanding traces them in vain.
Lost and bewildered in the fruitless search;
Nor sees with how much art the windings run
No where the regular confusion ends.'"

MR. DONTBELIEVE: "Well, it's a relief to hear you confess you do not know everything about God. I have ever marvelled at the adequacy of those oft-mentioned best brains of nineteen centuries. From that quotation I understand you are ready to admit there are some minor inconsistencies in your belief. No doubt you are remotely forestalling my next objections on moral evil?"

MR. CHURCHGOER: "Your conclusion is wider than my premise. Emphatically there are no inconsistencies—not even minor ones—in the God of the true believer. If I cannot always prove to demonstration some secondary phrases and conclusions that really result from more important truths that I can establish fully, I can at least always show that there is no contradiction or inconsistency implied."

MR. DONTBELIEVE: "Well, I am now ready to put you to another severe test. But it is too late to start a new subject this evening. Let me see whether I can checkmate your St. Patrick's chess play in ten moves."

MR. CHURCHGOER: "All right. Then we can discuss moral evil next week."

(To be continued)

Readers Speak to Readers

THEY WANT THE BEST STATUE.

Chicago, Ill., March 3, 1918.

Reverend Father:

I have just read your article, "A Laudable Project," and hesitate not a moment to contribute my little bit, poor as I am. Let it be a statue of no mean proportions. Let the statue have no equal. We glory in our freedom and have raised a Statue of Liberty that is a wonder. Let the Figure of Christ, "The Light of the World," reach the stars that it may speak to the hearts of all who shall look upon it. Yours humbly,

W. A. DUNN.

Lansing, Mich., March 5, 1918.

Rev. Dear Father Noll:

I am in hearty sympathy with the movement suggested in Our Sunday Visitor March 3, about erecting a Statue of our Divine Savior in Washington, D. C. The only objection which I offer to the project is that the statue is to be placed on the McMahon Hall. I would like to see it built from the ground up, a monument worthy of the Light of the World. I am convinced that every Catholic man, woman and child would contribute to this glorious cause. It could be made to rival any monument in America, and would give our Divine Savior the first honor in the country. I made mention of it at all services in the church here this Sunday, and all were in hearty accord with the suggestion. I am sure that this would be taken up with enthusiasm both by the clergy and laity, and the necessary funds would pour in from the smallest child to the wealthy. It is a splendid suggestion and well worthy of consideration. With best wishes, I am sincerely

Yours in Christ,

JOHN O'RAFFERTY.

Madison, Wis., Feb. 18, 1918.

Dear Father Noll:

May I offer the enclosed article for publication in your excellent paper?

It is my deepest conviction that something ought to be done to stop, or at any rate to diminish the traffic in un-Christian cards and greetings.

EASTER CARDS AND PAGANISM.

Now and then we hear it said that the world is going back to paganism; the world is becoming de-christianized. While it is not good that we take so gloomy an aspect of the world, still there are many drifting straws on the flowing surface of modern life, and a good many of them blow, beyond a question of doubt, in the direction of paganism.

There is the matter of Easter cards, as you and I have sent them to our friends in the past by way of a "greeting." Many of them are thoroughly pagan; pagan in their symbols, pagan in their verses of greeting. They speak in glowing language of the resurrection of fields and forests; they extol the beauties of nature resurrected from the death of winter. But they have not one word for the real meaning of the Easter festival, not one word for the resurrection of our Lord commemorated on this day.

Now are we going to propagate such a subtle paganism? We do so every time that we send cards devoid of all Christian sentiment. It is not at all too early to speak now of Easter cards. The dealers in such cards are getting busy to put in an Easter stock, and it is well that they learn to know that they are doing so at their own risk, if they do not take account of the sentiments of Christians who are going to deal with them.

This gives an opportunity of activity to our societies and sodalities. Often enough we hear the complaint of members that they do not know what activities to engage in; their sphere of activities must of necessity be limited. Here they have a topic for fruitful discussion. But just as speech was not given to conceal thought, so also was it not given to stop action. Discussion should be followed by action. A letter to some of the firms and dealers in such cards, asking what they are going to do about this, might bring about the desired results; the members might pledge themselves not to buy or to send any cards that do not harmonize with the Christian spirit of this festival.

Therefore get busy. This is everybody's business, without, for once, making it nobody's business.

JULES FENTON.

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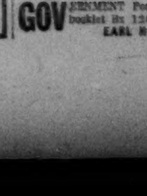
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